



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

The upshot is that the reflexive argument, no less than that from the knowledge of the past and the knowledge of one mind by another, is based on premises which pragmatism points to experience as denying. The empirical data with which it starts must be dealt with alchemically before they can yield the desired results. Premises are made to conform to the wished-for conclusion rather than the conclusion to the premises. Unsatisfied interests must have their compensatory satisfactions. "Then what I have called the trivialities of mere instrumentalism will appear as what they are—fragmentary hints and transient expressions of the will whose life is universal, whose form is absolute and whose laws are at once those of logic, of ethics, of the unity of experience, and of whatever gives sense to life."

H. M. KALLEN.

UNIVERSITY OF WISCONSIN.

Die Philosophie der Gegenwart in Deutschland. (Aus *Natur und Geisteswelt*, Band 41.) OSWALD KÜLPE. Leipzig: Teubner. 1911. Pp. viii + 136.

This little volume has become very popular in Germany. Its title, however, is quite misleading; for it does not deal with present-day philosophy, but only with the philosophy of the past. The philosophers represented in the booklet: Mach, Dühring, Haeckel, Nietzsche, Fechner, Lotze, Hartmann, Wundt, were typical of German thought during the last two decades of the nineteenth century, and they are typical of what German thought of the early twentieth century is *not*. As a history of German philosophy at the end of the nineteenth century, however, Külpe's exposition can be recommended. It is popular, easy reading, and furnishes a good deal of useful knowledge.

GÜNTHER JACOBY.

GREIFSWALD UNIVERSITY.

JOURNALS AND NEW BOOKS

LA CIENCIA TOMISTA. May, 1912. *El feminismo en Alemania* (pp. 181-194): A. G. MENÉNDEZ-REIGADA. — An Account of the Programme and Discussions of the Congress of Women held in Berlin in February, 1912. *El ascetismo de D. Diego de Torres Villaroel* (pp. 195-227): J. DE LAMANO Y BENEITE. — The true character of Torres Villaroel is not generally known. Behind the humorous and sarcastical writer, there was a man imbued with asceticism and heroic charity. *Las Cortes y la Constitución de Cadiz* (pp. 228-247): J. D. GAFO. — The question of the legitimacy of the Cortes and of the Constitution of 1812 has given rise to numerous inconsistencies and contradictions on the part of so notable writers as Strauch, Puigcerver, and especially Rafael Vélez. *El Filósofo Rancio* (pp. 248-264): G. A. GETINO. — A study of the work and influence of the forerunner of neo-scholasticism in Spain. Francisco Alvarado. *Boletín de Apologética. Boletín de Filosofía. Crónicas científico-sociales. Revista de Revistas. Bibliografía.*